Braue Raleigh's outward figure heere you finde:
But the great worth and sharpeneſse of his minde
No tablet can containe; no paynters skill
Expreſse; ſeeke that from his owne matchleſſe quill.

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SIR *Walter Raleighs* INSTRVCTIONS to his SONNE, and to Posterity.

Whereunto is added

A Religious and Dutifull Advice of a loving SONNE to his aged FATHER.

LONDON:
Printed for *Beniamin Fisher*, dwelling in Alderſgate-ſtreet at the *Talbot*, 1632.

BIBLIOTHECA · BODLEIANA

TO THE READER.

IT was not perhaps, intended by the renowned

To the Reader.

Author, that these Instructions shold be made publique: they were directed to his Sonne, who doth make iust & due use of them. But such is the lustre of Wisedome, that it cannot be hidden. Men may be-

bequeath their Wealth to their Children in particular, but their Wisedome was given them for more generall Good. Virgil willed that his deathlesse Æneis should not live; but Great Au-

To the Reader.

Augustus *chose herein rather to violate his Will, then to bury such Treasure. Wee neede not such an Authority nor precedent for this Publication: it is sufficient that it is a communicable Good.*

Good. Could his noble Sonne bee hereby any way impaired, He ſhold ſtill haue impropriated it. But now He ſhall gain thus much; The World ſhall ſee that the moſt ſecret Counſels of his Father

ther were Iuſt and religious, and hath good cauſe to hope that a Sonne ſo inſtructed can be no otherwiſe.

Suppoſe (Reader) *that thy Father might or ſhold have given thee ſuch Advice; ſo ſhalt*

ſhalt thou be more willing to follow it and receive the Benefits here preſcribed; Diſcretion and Honeſty.

The

The Contents of the ſeverall *Chapters* contained in this BOOKE.

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Chap. 2.

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Wiſeſt men have beene abuſed by flatterers.

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The

Sr. WALTER RALEIGH, TO *Hs Sonne.*

CHAP. I.

THere is nothing more becóming a wiſe man

then to make choice of Friends; for by them thou ſhalt bee judged what thou art; let them therefore be wiſe and vertuous, and none of thoſe that follow thee for gaine, but make election rather of thy Betters then thy Inferiors, ſhunning alwayes ſuch as are poore & needie,

die, for if thou giueſt twenty guift, and refuſe to doe the like but once, all that thou haſt done will bee loſt, and ſuch men will become thy mortall Enemies, take alſo eſpeciall care, that thou neuer truſt any Friend, or Seruant, with any matter that may endanger thine

eſtate, for ſo ſhalt thou make thy ſelfe a bond-ſlaue to him that thou truſteſt, and leaue thy ſelfe alwayes to his mercie, and be ſure of this, thou ſhalt neuer find a friend in theſe thy young yeares, whoſe conditions, and qualities will pleaſe thee after, thou commeſt to more diſ-

discretion, and then all thou giuest is lost, and all wherein thou shalt trust such an one, wilbe discouered; such therefore, as are thy inferiors will follow thee, but to eate thee vp, and when thou leauest to free them, they will hate thee, and such kinde of men, if thou preferre

thy estate, will alwayes be had; and if thy Friends bee of better qualitie then thyselfe, thou maist bee sure of two things, that they wil be more carefull to keepe thy counsell, because they haue more to loose then thou. Secondly, they esteeme thee not, because thou doest

doeſt poſſeſſe, but for thy ſelfe; but if thou bee ſubject to any great vanitie, or ill, which I hope God will bleſſe thee from, then therein truſt no man, for every mans folly ought to be his greateſt ſecret. And although I perſwade thee to aſſociate thy ſelfe with thy bet-

ters, at leaſt Peeres; yet remember alwayes, that thou ventur not thy eſtate with any of thoſe great ones, that ſhall attempt vnlawfull things, for ſuch men labour for themſelues, and not for thee; thou ſhalt be ſure to part with them in their danger, but not in their ho-

honour ; and to venture a true eſtate in preſent, in hope of a better in future, is meere madnes, and great men forget ſuch as haue done them ſeruice, when they haue obtained what they would, and will rather hate thee for ſaying, thou haſt beene a meanes of their preferment, then

then acknowledge it. I could giue a thousand examples, & my selfe knowes it, who haue tasted it, in all the course of my life. So that I need not in a matter so knowne, giue instance in examples. Let thy loue therefore bee, to loue God, thy Country, thy Prince, and thine

thine owne eſtate, before all others: for the Fancies of men change, and hee that loues to day, hateth to morrow; but let Reaſon bee thy Schoolmiſtris which ſhall guide thee aright.

CHAP. II.

Chap. II.

THe next, and greateſt care in this life, ought to be in choice of thy Wife, and the onely danger therein is Beautie, by which all men in all Ages, wiſe, and fooliſh, haue beene betrayed. And though I know

know it vaine to vſe Reaſons, or Arguments to diſmay thee, from being captiuated therewith, there being few that euer reſiſted the Witcherie, yet I cannot omit to warne thee, as of other things, which may bee thy deſtructiō for the preſent time. It is true that

that euery man preferreth his fantasie in that Appetite, before other worldlie deserts, leauing the care of Honour, credit, and safetie in respect thereof; yet remember, though these afflictions doe not last, yet the bonds of Marriage, dureth to the end of the life. Nor giue thy hu-

humour libertie, in accompanynig light Women; for though that humour may change in thee againe, yet the blot it leaues on thy honour will euer remane. Remember ſecondly, that if thou marrie for Beautie, thou bindeſt thy ſelfe for all thy life, for that which

which perchance will neither laſt nor pleaſe thee one yere, and when thou haſt it, it will be vnto thee of no price at all, for the deſire dyeth when it is attayned, and the affection periſheth, when it, is ſatisfied, Remember when thou wert a ſucking Child, thou diddeſt loue

love thy Nurſe, and that thou wert fond of her, after a Child thou didſt love thy dry Nurſe, and didſt forget the other, after that thou didſt alſo deſpiſe her, ſo will it be in thy liking in elder yeares; & therefore, though thou canſt not forbeare to love, yet forbeare to linke, and after a

while thou ſhalt find an alteration in thy ſelfe, and ſee another far more pleaſing then the firſt, ſecond, or third love: yet I wiſh thee above all the reſt, have care thou doeſt not marry an uncomely Woman for any reſpect, comelineſſe in Children is riches, if nothing elſe bee left them,

them , and if thou have care for thy races of Horſes, and other beaſts , value the ſhape of thy children before Aliants or riches; Have care therefore of both together , for if thou have a faire Wife, & a poore one, if thine owne eſtate bee not great,aſſure thy ſelfe that Love abideth

not with want; for ſhee is the companion of plentie, for I never knew yet a poore Woman exceeding faire, that was not made diſhoneſt by one or other in the end. This, BERSHEBA taught her Sonne SALOMON; Favour is deceitfull, and Beautie is vanitie; ſhee addeth that a wiſe

a wife woman overseeth the wayes of her Husband, and eateth not the bread of idlenesse; have therefore, ever more care, that thou be beloved of thy wife, then thy selfe besotted on her, and thou shalt judge of her love by these two observations: first, if thou perceive shee

have care of thy eſtate, and exerciſe her ſelfe therein; the other, if ſhe pleaſe thee and ſtudy it, and bee ſweet unto thee in converſation without thy inſtruction, for Love needes no teaching nor precept; on the otherſide, bee not ſowre nor ſterne to thy wife, for cruelty in-

gen-

gendereth no other thing then hatred, let her have equall part of thy estate whilest thou livest, if thou finde her sparing, and honest, but what thou giuest after thy death, remẽber that thou givest it to an enemie, and most times to a strãger, for hee that shall marry thy Wife shall

deſpiſe thee, thy memory, and thine, ſhall poſſeſſe the quiet of thy labour, the fruit which thou haſt planted, enioy thy love, and ſpend with ioy and eaſe what thou haſt ſpared, and gotten with care, and travell; yet alwayes remember, that thou leave not thy Wife to bee a ſhame

ſhame unto thee after thou art dead, but ſhee may live according to thy eſtate; eſpecially, if thou haſt few Children, and them provided for; but howſoever it bee, or whatſoever thou finde, leave thy Wife no more then of neceſſitie thou muſt, but onely during her widdowhood,

hood, for if ſhee love againe, let her not enjoy her ſecond love in the ſame Bed wherein ſhee loved thee, nor flye to future pleaſures with thoſe feathers which death hath pulled from thy wings, but leave thy eſtate to thy Houſe & Children in which thou deceaſedſt upon earth

earth whilſt it laſted. To conclude, Wives were ordayned to continue the generation of Man, to tranſferre them, and diminiſh them, eyther in countenance, or abilitie; and therefore thy houſe and eſtate which liveth in thy Sonne, and not in thy Wife, is to bee preferred; Let thy time of mar-

marriage bee in thy young, and ſtrong yeares; for beleeve it, ever the young Wife bewrayeth the old Husband, and ſhee that had thee not in thy flower, will deſpiſe thee in thy fall, and thou ſhalt bee unto her, but a captivitie and ſorrow, thy beſt time will be towards thirty, for as

the younger times are unfit, eyther to chuſe or to governe a Wife and family; ſo if thou ſtay long, thou ſhalt hardly ſee the education of thy Children, which being left to ſtrangers, are in effect loſt, and better were it to bee unborne then ill bred; for thereby thy poſterity ſhall eyther periſh

periſh or remayne a ſhame to thy name, and family. Furthermore, if it be late ere thou take a Wife, thou ſhalt ſpend the prime of thy life with Harlots, who deſtroy thy health, impoveriſh thy eſtate, and indanger thy ſelfe, thy life, and bee ſure of this, that how many lewd Women thou haſt

acquiantance with-
all, ſo many enemies
thou ſhalt purchaſe
to thy ſelfe, for there
never was any ſuch
affection which en-
ded not in hatred &
diſdain. Remēber the
ſaying of SALOMON
there is a way which
ſeemeth right to a
man, but the iſſues
thereof are the wa-
ges of death. If thou
canſt not then ab-

ſtaine from them in thy vaine, and unbridled times, yet remember that thou ſoweſt on the ſands, and purchaſe diſeaſes, repentance, and hatred onely: therefore, beſtow thy youth ſo, that thou mayeſt have comfort to remember it hath forſaken thee, and not to grieve at the

the account thereof, whileſt thou art young; thou wilt thinke it will never have an end, behold that the longeſt day hath his Evening, & that thou ſhalt enjoy it but once, that it never turnes againe, uſe it therefore as the Spring time which ſoone departeth, and where-

in thou oughteſt to plant, and ſow all proviſions for a long and happie life.

Chap. III.

TAke care thou bee not made a foole by flatterers, for even the wiſeſt men are abuſed by theſe, know there-

therefore, the flatterers are the worſt kind of Traytors; for they will ſtrengthen thy imperfections, encourage thee in all evils: correct thee in nothing; but ſo ſhadow, and paint all thy vices, and follies, as thou ſhalt never by their will diſcerne evill from good, or vice from

vertue, becauſe all Men are apt to flatter themſelves to entertaine the additions of other mens prayſes, it is moſt perilous, doe not therefore prayſe thy ſelfe, and bee counted a vain-glorious foole, neyther take delight in thy prayſe except thou deſerve it, receive it from ſuch as

are worthy and honeſt, and will withal warne thee of thy faults; for flatterers have never no other vertue, they are ever baſe, creeping, cowardly perſons, for thou ſhalt not find a valiãt friend that wil venter his life for thee a flatterer, but ſuch creeping knaues as is good for no-

thing elſe A flatterer, is ſayd to bee a beaſt that flattereth biting, that biteth ſmelling; it is ſaid by ESAY, in this manner; My people they that prayſe thee ſeduce thee, and diſorder the pathes of thy feete, & DAVID deſireth GOD to caſt out the tongue of a flatterer, but it is hard

hard to know them from friends, ſo are they obſequious, & full of proteſtations; for as a Wolfe, a dog, ſo a flatterer reſembleth a friend. A flatterer is compared to an Ape, who becauſe ſhee cannot defend the houſe like a dog, labour as an Oxe, or beare burdens as a Horſe doth, there-

fore yet play trickes, and provoke laughter; a Friend thou mayeſt bee ſure that he will in private tell thee of thy faults, he adventures this miſchiefe, to hazard thy hatred, for there are few men can endure it, every Man for the moſt part delighteth himſelfe in prayſe, which is one of the univer-

universall follies which bewitcheth mankind.

CHAP. IIII.

BE carefull to avoyd publike disputations at Feasts, or Tables, amongst quarrelsome persons, and eschew evermore to bee acquain-

quainted with Ruffians, for thou ſhalt bee in aſmuch danger with a brawler in private quarrell, as in a battle wherin thou mayeſt get honour to thy ſelfe, and ſafetie to thy Prince, & countrey; but if thou bee once engaged, carry thy ſelfe bravely, that they may feare thee afterward;

ward; to ſhun there-
fore private fights,
bee well advised in
thy word and beha-
viour, for honour &
ſhame is in the talke
& tongue of a Man,
jeſt not openly at
thoſe that are ſimple
but remember how
much thou art boũd
to God who hath
made thee wiſer! De-
fame not any Wo-
man

man publikely, though thou know her to bee evill, for those that are faulty cannot endure to be taxt, and will looke to bee avenged of thee, and those that are not guilty cannot endure unjust reproach, & as there is nothing more shamefull & dishoneſt, so truth it selfe cut-

cutteth his Throat that carieth her publikely. Doe therefore right to all Men where it may profit them, and thou ſhalt thereby get much love, and forbeare to ſpeake evill things of Men though it be true, if thou bee not conſtrayned, and thereby thou ſhalt avoyde malice, and re-

revenge. Doe not accuſe any of any crime, if it be not to ſave thy ſelfe, thy Prince, or Countrey; for there is nothing more diſhonourable. I would not have you for any reſpect looſe your reputation, or endure publike diſgrace; for better it were not to live then to live a coward,

ward, if the offence proceed not from thy ſelfe, if it bee it ſhall bee better to compound it upon good termes, then to hazard thy ſelfe, for if thou overcome, thou art under the crueltie of the Law, if thou be overcome thou art dead, or diſhonoured; If thou therefore contend, or

or diſcourſe in argument, let it bee with Wiſe and ſober Men, of which thou mayeſt learne by reaſoning, and not with ignorant perſons, for thou ſhalt thereby inſtruct thoſe that wil not thanke thee, and utter what they have learned from thee, but if thou know more then other

other Men, utter it when it may doe thee honour, and not in assemblies of ignorant, & common persons: Speaking much, is also a kinde of vanitie; for hee that is lavish in words, is a niggard in deeds, and as SALOMON sayth, the heart of a Foole is in his mouth, and the

mouth of a wiſe Man is in his heart, becauſe what he knoweth or thinketh hee uttereth, and by words, & diſcourſe, Men will judge thee. For as SOCRATES ſaith, ſuch as thy words are, ſuch will thy affections bee eſteemed, and ſuch will thy deeds as thy affections, and ſuch thy

thy life as thy deeds, therefore be adviſed what thou doſt diſcourſe of, what thou maintayneſt, whether touching Religion, eſtate, or vanitie, for if thou erre in the firſt, thou ſhalt bee counted prophane, in the ſecond dangerous, in the third undiſcreete, & fooliſh, hee that can-

not refraine from much ſpeaking, islike a City without wals, and leſſe paines in the world a Man cannot take then to hold his tongue, therefore if thou obſerveſt this rule in all aſſemblies thou ſhalt ſeldome erre, reſtraine thy choller, hearken much and ſpeake little, for the tongue

tongue is the inſtrument of the greateſt good, and greateſt evill according to SALOMON; life, and death are in the power of the tongue: and as EURIPIDES truly affirmeth, every unbridled tongue in the end ſhall find it ſelfe unfortunate, for in all that ever I obſerved in the courſe

of earthly things, I ever found, that Mens fortunes are oftner mard by their tongues then by their vices, and to conclude, all quarrels, mischiefe, hatred, and destruction ariseth from unadvised speech, and in much speech there are many errors, out of which thy enemies

mies ſhall ſure take the moſt dangerous advantage, and as thou ſhalt be happy if thou thy ſelfe obſerve theſe things, ſo ſhall it be moſt profitable for thee to avoyd their Companies that erre in that kind, & not to hearken to tale-bearers, to inquiſitive perſons, and ſuch as buſie

themſelves with other Mens eſtates, that creepe into houſes as ſpyes to learne newes which concerne them not, for aſſure thy ſelfe ſuch perſons are moſt baſe, and unworthy, and I will thou take heed alſo, that thou art not found a lyer, for a lying ſpirit is hatefull both

both to GOD and Man, a lyar is commonly a Coward, for hee dares not avow the truth, a lyar is trusted of no Man, hee can have no credit neyther in publike nor private; and if there were no more argument but this, know that our Lord in Saint IOHN sayth, that it is a vice

proper

proper to SATAN, lying, being oppoſite to GODS nature, which conſiſteth in truth, and the gaine of lying is nothing elſe but not to bee truſted of any, nor to be beleeved when wee ſay the truth. It is ſayd in the PROVERBS, that GOD hateth falſe lippes, and that hee that ſpea-

ſpeaketh lyes ſhall periſh; Thus thou ſeeſt how odious, & contrary to GOD a lyar is, and for the world, beleeve it, that it never did any Man good, except in the extremitie of ſaving life, for a lyar is of a baſe, unworthy, and cowardly ſpirit.

CHAP.

Chap. V.

AMongſt all other things of theworld, take care of thy eſtate, which thou ſhalt ever preſerve if thou obſerve theſe things: Firſt, that thou knoweſt what thou haſt, and to ſee that thou

thou art not wasted by thy Servants and Officers; the second is, that thou never spend any thing before thou have it, for borrowing is the canker, and death of every Mans estate: The third is, that thou suffer not thy selfe to be wounded for other Mens faults, and scourged for

for other Mens of-
fences, which is, to
bee ſuerty for ano-
ther, for thereby
millions of Men
have beene begge-
red and deſtroyed,
paying the recko-
ning of other Mens
ryot, and the charge
of other Mens folly,
and prodigality; if
thou ſmart for thy
owne ſin, the paine

is

is endured with ſome eaſe, and above all things bee not made an Aſſe to carry the burden of other Men ; If thy friend deſire thee to bee his ſuretie, give him a part of what thou haſt to ſpare, if hee preſſe thee farther, hee is not thy friend at all, for friendſhip rather choo-

chooſeth harme to it ſelfe then offereth it, if thou be bound for a ſtranger, thou art a foole, if for a Marchant, thou putteſt thy eſtate to learne to ſwim me; If for a Churchman, he hath no inheritance; if for a Lawyer, hee will find an evaſion by a ſyllable, or word to abuſe thee; if for a poore

poore Man thou must pay it thy selfe, therefore from Suretiship as from a Man-slayer, or enchanter for the best profit, and returne will bee this, that if thou force him for whom thou art bound to pay it himselfe, hee wil become thy enemie, if thou use to pay it thy selfe, thou

wilt be a begger, and beleeve thy Father in this, and print it in thy thoughts, that what vertue soever thou hast, bee it never so manifold, if thou be poore withall, thou, and thy qualities shall be despised; besides, Poverty is ofttimes sent as a curse of God it is a chaine amongst

Men,

Men, an impriſon-
ment of the mind, a
vexation of everie
worthy ſpirit; thou
ſhalt neyther helpe
thy ſelfe nor others,
thou ſhalt drowne in
thee all thy vertues,
having no meanes
to ſhew them, thou
ſhalt bee a burthen,
and Eye-ſore of all
thy friends, everie
Man will ſcorne thy

Company, thou shalt bee driven basely to begge, and depend on others, to flatter unworthy Men, to make dishoneſt shifts; and to conclude, poverty provokes a Man to doe infamous and detested deedes; Let no vanitie therefore, or perſwaſion draw thee to that worſt of

of worldly miſeries, if thou be rich, it will give thee pleaſure in health, comfort in ſickneſſe, keepe thy mind and body free, ſave thee from many perils, relieve thee in thy elder yeares, the poore, and thy honeſt Friends, and give meanes to thy poſteritie to live, and defend themſelves,

and thine own fame where it is ſaid in the Proverbs, that hee ſhall bee ſore vexed that is ſurety for a ſtranger, it is further ſaid, the poore is hated even of his owne neighbor, but ꝧ rich have many Friends. Lend not to him that is mightier then thy ſelfe, for if thou lendeſt him count it but loſt,

loſt, bee not ſuretie above thy power, for if thou bee ſuretie thinke to pay it.

Chap. VI.

LEt thy ſervants be ſuch as thou mayeſt command, and entertayne none about the but yeomen to

whom thou giveſt wages, for thoſe that will ſerve thee without thy hire wil coſt thee trouble aſmuch, as they that know their fare; If thou truſt any Servant with thy purſe, bee ſure thou take his account ere thou ſleepe, for if thou put it off thou wilt then afterwards for tediouſneſſe

ouſneſſe neglect it, I my ſelfe have loſt thereby more then I am worth. And whatſoever hee gaines thereby hee will never thanke thee, but laugh thy ſimplicity to ſcorne; and beſides, it is the way to make thy Servants theeves, which elſe would be trueſt.

CHAP.

Chap. VII.

EXceed not in the humour of ragges, & bravery, for these will soone weare out of fashion, but that Money in thy purse will ever be in fashion, and no Man is esteemed for gay Garments, but by Fooles and women.

Chap.

CHAP. VIII.

ON the other ſide, take heed that thou ſeek not riches baſely nor attaine them by evil meanes, deſtroy no Man for his wealth, nor take any thing from the poore, for the cry and complaint thereof will pierce

pierce the Heavens, and is most detestable before GOD, and most dishonourable before worthy Men: To wrest any thing from the needie and labouring Soule, will never prosper thee in ought if ought thou offend therein, but use thy poore neighbours, and tennants well,

well, put not them, and their Children to a needleſſe ſuperfluitie, and expences to thy ſelfe. He that hath pitty on another Mans ſorrowes ſhall bee free from it himſelfe, and hee that delighteth in, & ſcorneth the miſery of another, ſhall one time or other fall into it himſelfe. Remem-

member, hee that hath mercie on the poore lendeth unto the Lord, and the LORD will recompence him what hee hath given. I doe not understand such for poore as are vagabonds, and beggars, but those that labour to live, such as are old, and cannot travell, such poore

poore vagabonds, and fatherleſſe Children as are ordered to be relieved,& the poore Tenants that travell to pay their Rents, and that fall into poverty by miſchance, and not by careleſſe expence,on ſuch have thou cõpaſſion, and GOD will bleſſe thee for ever; Make not thy hungry

hungry Soule ſorrowfull, deferre not the guift of the needy, for if hee curſe thee in the bitterneſſe of his Soule, his prayer ſhall bee heard of him that made him.

CHAP.

CHAP. IX.

TAke especiall care that thou delight not in Wine, for there never was any Man that came to honour, or preferment that loved it, for it transformeth a Man into a Beast; because heate poysoneth the

breath decayeth naturall heate, brings a Mans ſtomacke into an artificiall heate, deformeth the face, rotteth the teeth, and to conclude maketh a Man contemptible, ſoone old, and deſpiſed of all wiſe, and worthy Men: in thy ſervants, in thy ſelfe, and Companions, for

for it is a bewitching, and infectious vice. And remember my words, that it were better for a man to be subject to any vice then to it, for all other vanities and sinnes are recovered, but a Drunkard will never shake off the delight of beastlinesse, for the longer it

poſſeſſeth a man the more hee will delight in it, and the elder hee groweth the more he ſhall be ſubject to it; for it dulleth the ſpirits and deſtroyeth the Body, as Ivy doth the old Tree; or as the worme that ingendreth in the cornell of the Nut. Take heede therefore

fore that such a cure-
lesse Cankar possesse
not thy youth, nor
such a beastly infe-
ction thy old age;
for thou shalt all thy
life time live but the
life of a beast, and
after death thou
shalt shortly prove a
shamefull infamie to
thy posteritie, who
shall study to forget
that such a one was

their Father. ANACHARSIS ſaith, the firſt draught ſerveth for health, the ſecond for pleaſure; third for ſhame, fourth for madneſſe, but in youth there is not ſo much as one draught permitted, for it putteth fire to fire, and waſteth the naturall heate, and therefore except thou

thou haſten thine end, take this for a generall rule, that thou adde not an artificiall heat to thee by Wine or Spice untill thou find that time hath decayed thy naturall heate, and aſſoone as thou beginneſt to helpe nature, the ſooner ſhee will forſake thee, and truſt not

onely upon Art: who hath misfortune faith SALOMON, who have sorrow, and griefe, who have trouble without sighing; stripes without cause, and faintnesse of eyes, even they that sit at Wine, and straine themselves to empty Cuppes; PLINY sayth, Wine makes the

the hand quivering, the eyes waterie, the night unquiet, lewd dreames, a ſtinking breath in the morne and all utter forgetfulneſſe of things. Whoſoever loveth Wine, ſhall not bee truſted of any Man, for he cannot keepe a ſecret, Wine maketh a man not onely a beaſt but a mad-

man

man, & if thou love it, thy own Wife, thy Children, and thy Friends will despise thee; In drinke men care not what they say, what offence they give, they forget comelinesse, commit disorders, and to conclude, offend all vertuous & honest Company, and GOD most of all;

all; to whom wee daily pray for health and a life free from paine, and yet by drunkennesse, and gluttony (which is the drunkennesse of feeding) wee draw on.

HESIOD saith, a swift hasty evill untimely, and an infamous old age. And AVSTIN describeth drun-

Drunkennes, in this manner: *Ebrietas est blandus Dæmon, dulce venenum, suave peccatum, quam, qui habet seipsum non habet, quam, qui facit peccatum non facit, sed ipse est peccatum.*

INNOCENTIVS saith, *Quid turpius ebrioso cui fœtor in ore, tremor in corpore, qui promit stulta, promit occulta, cui mẽs alienatur, facies transformatur; nullum secretum ubi regnat ebrietas, et quid not aliud, designat malum?*

When

When DIOGENES ſaw a Houſe to bee ſold, whereof the owner was given to drinke, I thought at the laſt quoth DIOGENES, hee would ſpew out a whole houſe; *Sciebam inquit quod domum tandem evomeret.*

CHAP.

Chap. X.

NOW for the world, I know it too well to perſwade you to dive into the practiſes thereof, rather ſtand upon your owne guard againſt all that tempt you thereunto, or may practiſe upon you in your Conſcience,

ence, your reputation, or your Purſe; reſolve that no Man is wiſe or ſafe, but he that is honeſt. Serve GOD, let him bee the Author of all your actions, commend all your endeavors to him that muſt eyther wither, or proſper them, pleaſe him with prayer, leaſt if hee frowne

frown, he confound all your fortunes & labours like drops of Rayne on the Sandy ground, let my experienced advice and fatherly instructions sink deep into your heart; So GOD direct you in all his wayes and fill your heart with his grace.

FINIS.

The dutifull
ADVICE
of a loving
SONNE
To his aged
FATHER.

LONDON,
Printed for *Beniamin Fisher*
and are to be sold at his shop
in Aldersgate-street at the
signe of the *Talbot.*
1632.

THE DVTIFULL ADVICE OF A LOVING SONNE TO HIS AGED FATHER.

Sir,

I Humbly beseech you, both in respect of the honour

of God, your dutie to his Church, and the comfort of your owne ſoule, that you ſeriouſly conſider in what tearmes you ſtand; and weigh your ſelfe in a Chriſtian Ballance, taking for your counterpoiſe the Iudgements of God: Take heede in time that the word *Tekell*, writ-

written of olde a-
gainſt *Balthazar*, and
interpreted by *Dani-*
ell, be not verified in
you, whoſe expoſi-
tion was, You have
beene poyſed in the
ſcale, and found of
too light weight.

Dan. 3.

Remember that
you are now in the
weining, and the
date of your pilgri-
mage wellnigh ex-

pired, and now that it behoveth you to looke towards your Countrey, your forces languiſheth, your ſences impaire, your body droops, and on every ſide the ruinous Cottage of your faint, & feeble fleſh threatneth a fall. And having ſo many harbingers of death to premoniſh

you

you of your end, how can you but prepare for ſo dreadfull a ſtranger. The young man may die quickly, but the old cannot live long: the young mans life by caſualty may bee abridged, but the old mans by no Phiſick can bee long adjourned, and therefore if greene yeares ſhould

ſometimes thinke of the grave, the thoughts of old age ſhould continually dwell in the ſame.

The prerogative of Infancie is innocencie; of Childehoode, reverence; of Man-hood, maturitie; and of old age, wiſedome.

And ſeeing then that the chiefeſt proper-

perties of wiſedome are to be mindefull of things paſt, carefull for things preſent, and provident for things to come; Vſe you now the privilege of natures tallent to the benefit of your owne ſoule, and procure hereafter to be wiſe in weldoing, and watchfull in the foreſight of

of future harmes. To ſerve the world you are now unable, and though you were able, yet you have little cauſe to bee willing, ſeeing that it never gave you but an unhappy welcome, a hurtfull entertainment, and now doth abandon you with an unfortunate farewell.

You

You have long ſowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of ſpirit; rewarding your labours with remorſe, and affording for your gaine, eternall danger.

It is now more than a ſeaſonable time to alter the courſe

course of so unthriving a husbandry, and to enter into the field of Gods church in which, sowing the seed of repentant sorrow, and watering them with the teares of humble contrition, you may hereafter reape a more beneficial harvest, and gather the fruits of everlasting comfort. Re-

Remember, I pray you, that your ſpring is ſpent, your ſummer overpaſt, you are now arrived at the fall of the leafe, yea, and winter colors have long ſince ſtained your hoarie head.

Be not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord bear long with offen-

offenders; for the longer he ſtayes, not finding amẽdment, the ſoarer hee will ſcourge when hee comes to Iudgement: And his patience in ſo long forbearing, is onely to lend us reſpit to repent, and not any wiſe to inlarge us leiſure to ſinne.

Hee that is toſſed with

with varietie of ſtormes, and cannot come to his deſired port, maketh not much way; but is much tormoyled; So he that hath paſſed many yeares, and purchaſed little profit, hath had a long being, but a ſhort life; For, life is more to bee meaſured by wel-doing, than by num-

number of yeares: Seeing that moſt men by many daies doe but procure many deaths, & others in ſhort ſpace attain to the life of infinite ages; what is the body without the ſoule, but a corrupt carkaſſe? And what is the ſoule without God, but a ſepulchre of ſinne?

If

If God bee the way, the life, and the truth; he that goeth without him, ſtrayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (ſaith *Saint Auguſtine*) God is our true, & chiefeſt life, from whom to revolt, is to fall; to

whom to returne, is to riſe, and in whom to ſtay, is to ſtand ſure.

God is hee from whom to depart is to dye; to whom to repaire, is to revive; and in whom to dwel, is life for ever: Bee not then of the number of thoſe that beginne not to live, till they be rea-

dy

dy to dye: and then, after a foes desert, come to craue of God a friends entertainment.

Some there bee that thinke to snatch heaven in a moment, which the best can scarce attaine unto in the maintenãce of many years; and when they have glutted themselves

with worldly delights, would jump from *Dives* dyet, to *Lazarus* Crowne; from the ſervice of Satan, to the ſolace of a Saint.

But bee you well aſſured, that God is not ſo penurious of friends, as to hold himſelfe and his kingdome ſcaleable for the refuſe and re-

reversions of their lives, who have sacrificed the principall thereof to his enemies, and their owne brutish lust; then onely ceasing to offend, when the abilitie of offending is taken from them.

True it is, that a thiefe may be saved upon the crosse, and mercie found at the

laſt gaſpe: But well (ſaith Saint *Auguſtin*) though it bee poſſible, yet it is ſcarce credible, that the death ſhould finde favour, whoſe whole life deſerved death; and that the repentance ſhould be excepted, that more for feare of hell, and love of himſelf, then for the love of God, and

and loathſomneſſe of ſinne cryeth for mercie.

Wherefore, good Sir, make no longer delayes; but being ſo neer the breaking up of your mortall houſe, take time before extremitie, to pacifie Gods anger.

Though you ſuffered the bud to bee blaſted, though you

permitted the fruits to be perished, and the leaves to dry up, yea, though you let the boughs to wither, and the bodie of your tree to grow to decay; yet (alas) keep life in the root, for feare left the whole tree become fewell for hell fire: For surely where the tree falleth, there it shall

ſhall lye, whether towards the South, or to the North, to heaven, or to hell; and ſuch ſap as it bringeth forth, ſuch fruite ſhall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remiſ-

ſals

ſals of your weary-
iſh and dying dayes.
The remainder
wherof as it cannot
bee long, ſo doth it
warne you ſpeedily
to ranſom your for-
mer loſſes; for what
is age, but the Ca-
lends of death, and
what importeth
your preſent weake-
neſſe, but an earneſt
of your approching
diſſo-

dissolution, you are now imbarked in your finall voyage, and not farre from the stint and period of your course.

Bee not therefore unprovided of such appurtenances as are behoovefull in so perplexed and perilous a journy; death it selfe is very feare-full, but much more ter-

terrible in respect of the judgement it summoneth us unto.

If you were now laid upon your departing bed, burthened with the heavie load of your former trespasses, and gored with the sting and pricke of a festered Conscience; if yee felt the crampe of death

death wreſting your heart-ſtrings, and ready to make the rufull divorce betweene bodie and ſoule: If you lay panting for breath, and ſwimming in a cold and pale ſweat wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres re-

repentance; at what rate would you value a dayes contrition: Then worlds would bee worth leſſe in reſpect of a little reſpite, a ſhort truce would ſeeme more precious than the treaſures of an Empire, nothing would be ſo much eſteemed as a ſhort trice of time, which now

now by dayes, and moneths; and years, is moſt laviſhly miſſpent.

Oh how deepely would it wound your woefull heart, when looking back into your former life, you conſidered many hainous, and horrible offences cõmitted, many pious workes, and godly deeds

deeds omitted, and neither of both repented, your ſervice to God promiſed, and not performed.

Oh how unconſolably were your caſe, your friends being fled, your ſenſes affrighted, your thoughts amazed, your memory decayed, and your whole mind agaſt,

and

and no part able to performe what it ſhould; but onely your guilty Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both

of ſervice, and houſ-
room of this wicked
world, you are for-
ced to enter into un-
couth and ſtrange
pathes, and with
unknowne and ug-
ly company to bee
convented before a
moſt ſevere Iudge,
carrying in your
conſcience your in-
ditement, written
in a perfect Regiſter
of

of all your miſdeeds, when you ſhall ſee him prepared to give ſentence upon you, againſt whom you have ſo often tranſgreſſed, and the ſame to bee your Vmpire, whom by ſo many offences you have made your enemies, when not onely the Divel, but even the Angels

would plead againſt you; and your own ſelfe, in deſpight of your ſelfe, bee your owne moſt ſharpe appeacher.

Oh what would you doe in theſe dreadfull exigents, when you ſaw the gaſtly Dragon, and huge gulph of hell, breaking out with moſt fearfull flames, when

when you heard the weeping, wailing, and gnashing of teeth; the rage of those hellish monsters, the horror of the place, the terror of the company, and the eternity of all those torments.

Would you then thinke them wise that should delay in so weighty matters,

and idlely play away the time alotted, to prevent theſe intollerable calamities? Would you thē coūt it ſecure to nurſe in your boſomes ſo many Serpents as ſinnes? and to ſofter in your ſouls ſo many malitious accuſors, as mortall and horrible offences? Would you not thinke

thinke one life too little to repent in, for ſo many, & ſo great iniquities, every one whereof were enough to throw you into thoſe unſpeakable and intolerable torments.

And why then, (alas) doe you not at the leaſt devote that ſmall remnant, and ſurpluſſage of theſe

your latter dayes, procuring to make an attonement with God, and to free your Soule and con ſcience from that corruption which by your fall hath crept into it.

Thoſe very eyes that behold, and reade this diſcourſe, thoſe very eares that are attentive to hear it,

it, and that very understanding that cõsidereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne body shall you experience these deadly Agonies, and in your soule shall you feelingly finde these terrible feares; yea, and your present

ſent eſtate, is in danger of the deepeſt harmes, if you doe not the ſooner recover your ſelfe into that fold and family of Gods faithfull ſervants.

What have you gotten by being ſo long a cuſtomer to the world, but falſe ware ſutable to the ſhop of ſuch a merchant,

chant, whoſe traffique is toyle, whoſe wealth is traſh, and whoſe gaine is miſerie: what intereſt have you reaped, that might equall your detriment in grace and vertue? or what could you find in the vale of teares, that was anſwerable to the favour of God, with loſſe where-

whereof, you were contented to buy it.

You cannot now be inveigled with the passiõs of youth, which making a partialitie of things, sets no distance between counterfeit and currant, for these are now worne out of force, by tract of time are fallen into re-

reproofe by triall of their folly.

Oh let not the crazie cowardneſſe of fleſh and bloud daunt the proweſſe of an intelligent perſon, who by his wiſedome cannot but diſcerne how much more cauſe there is, and how much more needfull it is to ſerve God then

then this wicked world.

But if it bee the ungrounded presumption of the mercie of God, and the hope of his assistance at the last plunge (which indeede is the ordinary lure of the divell) to reclaime sinners from the pursuite of Repentance. Alas, that

that is too palpable a colluſion to miſlead a ſound and ſerviceable man, howſoever it may prevaile with ſicke and ill affected iudgements: who would relye upon eternall affaires upon the gliding ſlipperneſſe, and rũning ſtreames of out uncertaine life? who, but one of diſtem-

of distempered wits, would offer fraud to the discipherer of all thoughts; with whom dissemble we may to our cost, but to deceive him is unpossible.

Shall we esteeme it cunning to robbe the time from him, and bestow it on his enemies, who keepeth tale of the least minutes,

minutes, and will examine in the end how every moment hath beene imployed. It is a preposterous kinde of pollicy in any wise conceit to fight against God, till our weaponsbe blunted, our forces consumed, our limbs impotent, and our best time spent; & then when

we fal for faintneſſe, and have fought our ſelves almoſt dead to preſume on his mercy;

Oh! no, no, the wounds of his moſt ſacred body ſo often rubbed, and renewed by our ſinnes, and every part and parcell of our bodies ſo divers, and ſundrie waies abuſed, will be

be then as ſo many whetſtones & incentives to edge & exaſperate his moſt juſt revenge againſt vs.

It is a ſtrange peece of Art, and a very exorbitant courſe, when the ſhip is ſound, the Pylot well, the Marriners ſtrong, the gale fauourable, & the Sea calme to lye idlely

at the road, burning ſo ſeaſonable weather; And when the Ship leaketh, the Pilott ſicke, the marriners faint, the ſtorms boyſterous, and the Seas a turmoyle of outragious ſurges, then to launch forth (hoiſe up faile, and ſet out for a long voyage into a farre Countrey.

Yet

Yet ſuch is the skil of theſe evening Repenters, who though in the ſoũdneſſe of their health, and perfect uſe of their reaſon; they cannot reſolve to cut the Cables, & weigh the Anchor that with-holds thẽ from God.

Nevertheles, they feed themſelves with

a ſtrong perſwaſion that when they are aſtonied, their wits diſtracted, the underſtanding dusked, and the bodies and ſoules wracked, and tormented with the throbs, and gripes of a mortall ſickneſſe; then forſooth they will begin to thinke of their weightieſt matters, and become ſudden

ſudden Saints, when theyare ſcarce ableto behave themſelves like reaſonable creatures.

No, no if neither the Cannon, Civill, nor the Common Law will allow that man (periſhed in judgement) ſhould make any teſtament of his temporal ſub-

ſtance, How can hee that is animated with inward garboyles of an unſetled Conſcience, diſtrained with the ringing fits of his dying fleſh, mained in all his abilitie, and circled in on every ſide with many and ſtrange incombrances be thought of due diſcretion to diſpoſe

ſpoſe of his chiefeſt Iewell, which is his Soule, and to diſpatch the whole mannage of all eternity, and of the treaſures of heaven in ſo ſhort a ſpurt.

No, no, they that will loyter in ſeede-time, and begin to ſow when others reape; they that will ryot out their health, and

and beginne to caſt their accounts when they are ſcarce able to ſpeake. They that will ſlumber out the day, and enter their journey when the light doth faile them, let them blame their owne folly if they dye in debt and eternall beggers, and fall headlong into the lap

lap of endleſſe perdition.

Let ſuch liſten to Saint *Cyprians* leſſon, Let, ſaith he, the grievouſneſſe of our ſore be the meaſure of our ſorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition be leſſe then his crime.*

FINIS.